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The Pacific Churchman

Speaking the Truth in Love.

NOVEMBER 1, 1904

GENERAL CONVENTION—EDITORIAL CORRESPONDENCE

In the course of a striking address to-day, the Rev. Dr. Huntington pointed out that the House of Deputies, after two weeks' session, had accomplished only one positive act of legislation. Yesterday the canons providing Courts of Review were finally passed and now await the concurrence of the Bishops, which it is expected will be given with few amendments. There was little interest ni the debate, for there was almost no opposition to the general principle. Although so little has been accomplished, three noteworthy matters have claimed the attention of the convention.

ARCHBISHOP OF CANTERBURY.

The presentation of the Archbishop of Canterbury to the House of Deputies was a memorable and impressive occasion. We need speak here only of its significance. No one could have been present who did not feel that in a very striking way the unity of the two Churches was made manifest and the ancient roots of the Church in America symbolized. With that charming tact which has characterized all his utterances, the Archbishop brought the greetings of England and spoke of the value and meaning of all such gatherings as that to which he spoke. He has made a great impression as a man, not only of tact, but of breadth of vision, of strength and devotion of purpose, of a statesmanlike wisdom. On every occasion he has said the true and telling thng. Perhaps most interesting of all connected with his visit has been the recognition of it, by citizens everywhere, as well as by churchmen, as of great importance to the relations of England and America. It seems (and one's thoughts turn to it, especially because of the meeting of the Peace Congress,) a real factor in the future peace of the world.

THE DIVORCE QUESTION.

Of very different but quite as absorbing interest was the debate upon the divorce question. For three days and more it went on. It was clear that three years had made many changes in opinion, but no one could tell just what those changes would mean in votes. Most of the discussion followed familiar lines. A good deal of the sentiment for the proposed rigid canon was evidently due to the panic-like cry that "something must be done." A good deal was of course due to the doctrinal position that marriage is indissoluble. There was a disappointing lack of analysis of the conditions in our own Church which were supposed to need such a measure and almost no effort beyond assertions to show how such a canon could better the geenral social condition. The argument against the proposed canon, especially as presented in the closing speeches, was far deeper-reaching and broader in character. The vote was taken amid suppressed excitement. The canon was lost by a decisive vote in both orders. Its supporters lost slightly in the clerical order as compared with San Francisco, where it was carried in that order, but gained rather more in the lay order. The vote did not end the matter. The Bishops had carried substantially the same canon. It seemed as if some compromise must be made. No one seems to know how or with whom the line of compromise originated. Several proposals came to the House the next day, were referred to the committee and to-day were carri ed by a practically unanimous vote. If the Bishops accept the measure it may be counted a great gain. The new canon holds to the principle of the old, but there can be no marriage of the "innocent party" until a year has elapsed after the granting of the divorce, and then only after the matter has been referred to the Bishop and a legal adviser. Thus all scandal is inevitably averted; and substantially all is gained that was sought by those advocates of the rigorous canon who desired it on grounds of expediency and not of doctrine.

Besides the actual face value of the canon there are two other great gains. In the first place the issue will now be clearly drawn as between thaose who would force the doctrine of indissolubility upon the Church and those who hold to the more catholic view. The only dissenting votes came from a few dioceses where the more mediaeval conceptions hold sway. In the second place the convention goes to the Chuhch having taken some definite, united and positive stand upon the whole dreadful question.

THE REVISED VERSION.

Permission to use the Revised Ver- last week and yesterday the Depu- sion was refused by the Bishops ties concurred. On the Pacific Coast this decision will be received with deep regret, as it will be in many parishes throughout the land. But the deepest regret, we feel, is due not to the decision, but to the considerations upon which it was made. It is perhaps unnecessary to repeat the descriptions of the so-called debate which are heard on every side. It is enough to say that so far as the opponents of permission were concerned it was simply trivial. The scholarship of the Revised Version was attacked in the intemperate terms of twenty years ago. Its style was made fun of. The vested rights of the Marginal Readings Bible were urged. It was asserted (unfortunately in all seriousness) that the Authorized Version was the Word of God to the people. To remove it was to take away God's Word. That was all. No attempt was made to answer the plea for the historic liberty of the Church or to show ground why the petitions of so many dioceses should be refused or to meet the demand that the people should have the whole truth. It was a melancholy spectacle; and yet a hopeful one, because it was so clear that a little education, a little clearer understanding will bring another view. The advocates of the permissive use may take heart. The Church has too much intelligence, too much life, to rest long in a position which is as weak as that revealed in this debate.

In conclusion we may point out what seems to many the distinguishing mark of this convention. Slow as it has been in legislative accomplishment, up to this date, it has been full of vigorous and stirring missionary interest. The missionary meetings have been magnificent. The meetings of the Board of Missions have been crowded. The offerings have been larger than ever before. Two new missionary fields have been set apart, Mexico and Cuba. The heroes of the mission field have been the heroes of the whole gathering. The Archbishop made a lasting impress in his emphasis on missions, so that whatever else we may deplore, we can only rejoice in this total effect—and believe that the cause of missions has been already wonderfully set forward.

GENERAL CONVENTION.

Editorial Correspondence.

Boston, Oct. 17, 1904.

Events have crowded thick and fast in the last few days. The debate on marriage and divorce brought out again the leadership of Dr. Huntington, and also marked the Rev. Dr. J. Lewis Parks as a most skillful debater. The California delegation voted solidly in both orders (all eight men being present) against the proposed amendment, and to leave the canon as it has been for years. It was a most notable debate, full of many bright and happy, as well as deep and logical addresses. It was a debate of which the Church may be proud, and which will surely leave a good impression.

Then on Saturday we went to Concord on the invitation of Dr. Hutchins, 700 strong, in two special trains. It was a perfect day, soft and warm, with that peculiar October sunshine which still suggests overcoats, while it lures you out of doors. It was a most successful day. When we reached Concord we found about forty-five wagons of one kind or another, which were all very quickly filled, and we went in procession around the town, seeing all the historic points of the old Concord fight of April 19, 1775. Then we saw the homes of Thoreau, Emerson, the Alcotts and Hawthorne, the Concord School of Philosophy and the old original Concord grapevine and the home of Mr. E. W. Ball, its originator. We saw the Minute Man, the "Old Manse" of Hawthorne, the British bullet-hole and about everything else worth seeing in this typical old New England town.

Then our procession of wagons wound its way up the hill to "Punkatasset," the home of the Rev. Dr. Hutchings, where we paid our respects to the good Doctor and his wife, and then to the most bountiful lunch, which he had had prepared under a large tent on the beautiful and spacious lawn. The spot itself is worth study. It was the place of the council-fires of the Indians in the days of long ago. It was the meeting-place of the Concord soldiers on the memorable day of 1775. From the porch and lawn the eye wanders over a glorious stretch of country, vivid in the October sunlight with all the glowing autumnal tints, and with the windings of the Concord River gleaming here and there in the wonderful light. Certainly it is a spot well chosen and beautiful for situation. Here thoughts of the "Musical Hymnal" have mingled with the lowing of the cattle, and here the reverend musical compiler lives in peace and comfort and apparent plenty. Certainly his hospitality was very gracious, and will be most happily remembered for many a day. On the train as we went away from Concord some one suggested that we all contribute something for a loving-cup for Dr. Hutchins and his wife, in token of appreciation of their hospitality. Before we reached Boston enough had been cheerfully given to make a very substantial token. Thus ended a most happy day.

In the evening we gathered about thirty men from the Seventh Missionary District at a dinner table. There were five Bishops present and among the others we found representatives of all the dioceses and missionary districts of that great Seventh District, except Boise and the Philippines. It was a most happy gathering, tending to draw us all more closely together; and the speeches made showed a wide variety, as well as an underlying unity of purpose. The Bishop of California presided with his usual and characteristic ability, and the committee who arranged for the dinner were the Revs. W. S. Short of Astoria, Ore., Dr. Wilkins of Los Angeles, M. D. Wilson of San Francisco and Mr. J. Bakewell Phillips of Los Angeles. It was decided to make this a permanent committee.

Sunday, October 16th, was notable mainly for the great missionary meeting in Symphony Hall. Some 3500 people were present, led by a well trained choir of over 300 voices. It was a great meeting, with four most excellent addresses by the Bishops of Olympia, Georgia, Alaska and Southern Brazil. Perhaps the most notable feature of the meeting was the ovation accorded to Bishop Rowe when he began his address.

Monday night the Episcopalian Club of Boston gave a most hospitable reception in the gorgeous ballroom of the Somerset Hotel. Here the General Convention assembled in most democratic fashion, Bishops, priests, deacons and laymen hobnobbing with each other in most truly American style. There were addresses of welcome by the Bishop of Massachusetts, the President of the club, Mr. Marcus Morton, the Governor of the commonwealth and the Lord Bishop of Ripon, and addresses in reply by Mr. Francis A. Lewis of Philadelphia and the Bishop of Louisiana.

Today (Tuesday) has been the Sunday Schol day, during which a national federation of Sunday School organizations has been formed, and meetings held morning, afternoon and evening. Certainly we are not suffering from lack of occupation.

About forty diocesan secretaries and assistants have formed a League of Diocesan Secretaries. Their purpose is the harmonizing of diocesan reports and that general facilitation of the secretary's work which comes from personal acquaintance and the interchange of ideas. An executive committee was formed, consisting of the following: President, Rev. H. C. Duncan, D. D., of Louisiana; First Vice-President, Rev. W. C. Prout, of Albany; Second Vice-President, Rev. M. D. Wilson, of California; Secretary, Rev. G. B. Atwater, of Ohio; Treasurer, Rev. F. E. Webster, of Massachusetts. Most helpful papers were read by Dr. Harrington, of Connecticut, and Dr. Manchester, of Massachusetts. These will be printed in pamphlet form, together with the constitution.

The House of Deputies has almost adopted the canon on Courts of Review, having left the matter of Courts of Appeal to the next convention. We thought we had disposed of the matter of Marriage and Divorce, but it comes up again through the action of the House of Bishops, and no one can tell now how or when it will be disposed of.

Convention Notes.

Dr. McKim made a very satisfactory presiding officer in the House of Deputies, and of course Judge Packard, of Maryland, handled the committee of the whole with his usual skill and courtesy.

The old criticism is made in some quarters of the tendency to programme things through as committees had prearranged, but the unwieldy size of the House of Deputies, the great amount of business to be done, and the shortness of the session make this unavoidable.

The first vote taken by dioceses, on the first day of the session, was upon the final passage of an amendment to the constitution, which had been given its first reading in San Francisco, three years ago, providing that the delegates from domestic missionary districts should have the right to vote as well as speak upon measures under consideration in the House of Deputies, except when the vote is taken by dioceses. Hitherto, like delegates from territories in the U. S. House of Representatives, they were not allowed votes on any question. The restriction, however, to one delegate of each order is retained.

A distinct advance has been made in the admission of two new dioceses—the Montana and Western Texas Missionary Districts having become such; in permission being given for the division of Central Pennsylvania into two dioceses; and the creation of new foreign missionary bishoprics for Cuba and Mexico.

At one of the missionary sessions Mr. George C. Thomas, Treasurer of the Board of Missions, in a very lucid financial statement, said that the relative cost of administration, always low, had been decreased. That while the total amount contributed had materially increased, many dioceses and parishes had failed to come up to their apportionment. He told of one parish with an aggregate wealth in the congregation of a hundred and fifty million dollars, that in the past year had given five dollars for general missions; and of another the new rector of which had made it complete the apportionment for the year before as a condition of his acceptance of the rectorship.

The Rev. H. R. Hulse, speaking of the work of the Church Missionary Society in Brazil and Cuba, and of the failure of the Roman Church in those countries to reach the foreign elements, American and others, said the work of our Church had inspired the Roman clergy to emulation, and abuses once laxly tolerated by them were shamed away in Roman

parishes wherever our missions offered a standard of comparison.

The Archbishop of Canterbury's address before the House of Deputies, says John W. Wood in his excellent "Notes," which we may help ourselves to some more, will rank with Bishop Doane's sermon at the opening service, as one of the greatest utterances of the convention. Nothing could have been finer than the spirit in which he recognized the achievements and opportunities of the American Church and people, while at the same time he modestly suggested the necessity for a fearless grappling with facts and forces which threaten the social and spiritual life of the nation. Here in Boston, as in the address I was privileged to hear him make to the two thousand men of the convention of the Brotherhood of St. Andrew in Philadelphia, last week, the Archbishop never assumed a dogmatic tone, but always introduced his counsels with some such question as "Am I wrong in thinking?" or "May it not be possible?" Both here and there his words proved plainly that he was right in his analysis and that his counsel was timely. The manner, too, of his speaking, won every one to him at once. With no attempt at oratory, and with only an occasional emphatic gesture, but with intense earnestness and an evident eagerness to be of service to those he had come so far to visit, the Archbishop used this "culminating moment in a long journey" to speak of those foundation stones of Anglo-Saxon life—the family, the home, and the education of the young.

Speaking later in the afternoon at the main and the overflow meetings of the Woman's Auxiliary in Tremont Temple, Archbishop Davidson remarked that Americans seemed bent upon solving a difficulty that has long baffled the greatest scientists of Europe—that of perpetual motion. His experience during the past month led him to feel, that so far as he himself was concerned, there was every reason to believe that the problem might speedily be solved on this side of the Atlantic. A subsequent speaker at the same meeting doubtless expressed the mind of everyone in saying that whatever Europe might succeed in doing, it was to be hoped that Archbishop Davidson would never discover the secret of perpetual motion, because every time he spoke the desire to keep him always in America became more intense.

The Archbishop was afterward a frequent visitor to the House of Deputies, and followed the business of the house with keen attention and interest. Some members of the convention were inclined to wonder why he should spend so much of his scanty leisure in Boston at the routine legislative sessions. If asked the reason he would have replied that, like the Bishop of Hereford, he was deeply interested in learning how the laity of the Church take part in her councils. The Episcopal Church in the United States is a most democratic body, so far as giving its lay members a large share in governmental matters is concerned. As a statesman of the Church he wants to see what the laity do and how they do it when given a chance. Many of his friends in the episcopate are strongly urging such reforms in the English system as will give laymen larger responsibilities.

No one feature of the convention was more notable than its readiness to devote time and attention to the great missionary work of the Church. Parts of several days' sessions, and special, largely attended meetings at other times and places, in the interest of missions, and when the missionary bishops and others told with living voice and heroic enthusiasm of what was being done and what ought to be done, are witness to the fact that this is a living Church because a missionary Church.

As an example of this, at Symphony Hall, where a missionary meeting on a Sunday afternoon was being held, there was such a large number of persons unable to get into the hall that an overflow meeting was held at the Church of the Messiah, a block away.

The election of five new missionary bishops is another feature in the work of the convention for which to be thankful, one of these being a co-adjutor to the venerable Bishop Hare of South Dakota. They are as follows: The Rev. Franklin S. Spalding, of Erie, Pennsylvania, for the District of Salt Lake, to succeed the late Bishop Leonard; the Rev. Logan H. Roots, of Wu-chang, to the District of Hankow, China; the Rev. Dr. Henry D. Aves, of Houston, Texas, to the new foreign missionary district of Mexico; the Rev. Albion W. Knight, of Atlanta, Georgia, to the new foreign missionary district of Cuba, and the Rev. Francis Marion Tait, of Chester, Pennsylvania, to be missionary bishop coadjutor in the District of South Dakota. Whether all these will accept is at this writing undetermined. The peculiar fitness of all of them for their respective fields seems assured.

The name of the Diocese of "West Missouri" was changed to that of "Kansas City." We see, on the other hand, that the new diocese in Texas is to have the name "West Texas."

Bishop Brent has evidently impressed all who have heard him as understanding thoroughly the conditions in the Philippines and knowing how to grapple with the intricate problems presented there in our Church work, as well as in other matters. Bishop Restarick, of Honolulu, too, is said to have "won all hearts by his straightforward story of his work."

The Rev. D. D. Chapin, says a Note in the **Living Church,** was one of the veterans visiting the House of Deputies. He is now retired, and living at Brandon, Vermont. He was a deputy from the Diocese of California when the General Convention met in Boston 27 years ago. "Mr. Chapin is best remembered," says the Note, "for his stalwart work while editor of the **Pacific Churchman** in the early '70s."

The commission for work among the colored people, which for some years past has had charge of the missions supported by the general Church among the negroes of the South, has been abolished, and hereafter this work will be under the immediate direction of the Board of Missions itself.

The provision looking to the establishment of Courts of Appeal passed the House of Deputies, and we think also the House of Bishops. How the plan to divide the country into provinces fared at present writing is not clear to us here.

The House of Deputies concurred with the Bishops in a canonical amendment providing that devout "women, unmarried or widowed," may be set apart as deaconesses upon attaining the age of twenty-three. For the last three years, thirty has been the required age, that limit having been substituted in the San Francisco convention for twenty-five.

Three members of the California delegation, at least, spoke in the discussion of the proposed new canon forbidding the clergy of the Church to officiate in the re-marriage of any divorced persons, the divorced husband or wife still living, and providing for the exclusion of persons so re-married from certain privileges of the Church, and all in opposition to so stringent a measure—Dr. Clampett, Mr. A. N. Drown and the Rev. E. L. Parsons—and the whole delegation voted not to amend the canon as it stood.

Bishop Jaggar, of Southern Ohio, whose coadjutor, Dr. Boyd Vincent, had long exercised practically the whole jurisdiction, has now been enabled to resign altogether, the resignation having been accepted by the House of Bishops. By an amendment to the rule heretofore governing the matter Bishop Jaggar will, however, still retain his seat in the House of Bishops.

The Rev. Dr. Wm. R. Huntington's contention, in the convention here three years ago, for a canonical provision for special forms of worship, in reality adaptations of the Prayer Book itself, to meet the peculiar requirements of congregations of foreigners such as Swedes, Germans, Poles, etc., in which the Doctor displayed all his well-known skill and ability, with a dramatic touch at its close, will be remembered as one of the features of the San Francisco convention. It finally failed of passage then. But at Boston, after another vigorous discussion and strong opposition, the measure was carried through both Houses.

Before adjournment the two Houses came together in the controversy and adopted a new canon on re-marriage of divorced persons by the clergy of the Church, and the status of those in any manner re-married in regard to confirmation and the Holy Communion. The following is the new canon as reported by the Associated Press:

No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living from whom he or she has been divorced for any cause arising after mar-

riage. But this canon shall not be held to apply to the innocent party in a divorce for infidelity; provided, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the court's decree and record if practicable, with such proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority, having taken advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon; and, provided further, that it shall be within the discretion of any minister to decline to solemnize any marriage.

If any minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such minister, before receiving such person in these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: **Provided, however,** that no minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

The one year provision is already the civil law of this State, prohibiting the re-marriage of any one within a year after the preliminary decree of divorce. Probably very few divorced people will be married anywhere hereafter by ministers of the Church.

The attempt to strike out the words "Protestant Episcopal" from the title page of future editions of the Prayer Book was finally defeated in the House of Deputies.

The proposed amendment to the Constitution to provide for a Presiding Bishop of the Church by election, to take the place of the rule by which the Senior Bishop now occupies the position by virtue of his seniority, seems to have been referred to a joint commission to report to the next General Convention.

A clerical deputy has pointed out that the splendid offerings of the Woman's Auxiliary and of the children "come from well directed, organized enthusiasm," and asks if there is no way in which the men could be brought to work together for a grand result. One triennial offering would, he believes, put a million dollars into the work if the men could be inspired with the enthusiasm shown by the women and children.

The President of the convention seems to have impressed some of the Western deputies with the belief that he has not yet learned that there is a great West. On ten most important committees, with a total membership of 130 deputies, there are to be found only twenty members from dioceses west of Ohio!

The Convention finally adjourned on Tuesday, October 24th, the closing events being a service in Trinity Church, of a rather informal character, and the reading of the usual pastoral letter of the House of Bishops by Bishop Potter. The letter seems to have been occupied largely, if not chiefly, with a consideration of such great social problems as the family relation, and labor question, and the race issue. But any considerable outline of it or comment upon it will have to be deferred to our next issue.

SEVENTH MISSIONARY DISTRICT.

District of Salt Lake.

The Missionary District of Salt Lake, after being without a Bishop of its own for nearly a year, is glad to learn that the Rev. Franklin S. Spalding, rector of St. Paul's Church, Erie, Diocese of Pittsburgh, has been elected Bishop by the General Convention. A field of immense distances, grand opportunities and a hearty welcome await him.

During August Bishop Millspaugh, of Kansas, made a visitation in Western Colorado, confirmed a large number of candidates and rendered invaluable service in encouraging the clergy and Church people in that part of the district. The Rev. A. George has succeeded the Rev. D. W. Galway at Meeker and is doing good work, and there is some prospect of the Rev. A. Miller taking up the work at Aspen, which has been for a long time without a clergyman.

A short time ago the family of our late beloved Bishop left Salt Lake for Los Angeles, where they are to make their home in the future. They will all be sadly missed, especially in the Cathedral parish, where they were identified with every branch of parochial work. Before leaving Mrs. Leonard was presented by some of the Church women with a gold locket and chain, the locket containing a miniature photograph of the Bishop, as a token of their love.

At Salt Lake City the interior of St. Paul's Church has been entirely renovated and decorated in a very beautiful and attractive manner, and at St. Mark's the crypt has been enlarged, so as to give more and better accommodations for the Sunday School, with the addition of a cozy and beautiful little chapel.

During the past year most of the parishes and missions raised their apportionment, with the very gratifying result that the district gave nearly a hundred dollars more than it was asked for to the Board of Missions. The apportionment plan is considered the very best here and all are starting out again this year to make it a success.

A BRIEF VACATION FOR BISHOP NICHOLS.

The following correspondence explains itself:

Boston, Oct. 10th, 1904.

To the Rt. Rev. Dr. Nichols, Bishop of California:

Dear Bishop: We, the undersigned deputies and alternates from your diocese, most affectionately urge you to take a vacation of two months after the close of the General Convention. We know that the past year has been in many respects a hard and trying one—that the coming twelvemonth will be full of labor, with the meeting and solving of new problems.

Your health and strength, in which the whole diocese is so vitally concerned, demand a complete rest from your cares and responsibilities; and we know that you can better obtain this in the East than in California.

We believe that in urging you to this vacation we are voicing the hearty desire of all your clergy and people.

In conclusion, we promise upon our return to do all in our power to forward the work and the interests of the Church in every department, so that when you come to us again you shall find your household in order, and your clergy and people ready to welcome you.

Faithfully and affectionately yours,

JOHN A. EMERY,
FRED W. CLAMPETT,
MARDON D. WILSON,
EDW. L. PARSONS,
HOBART CHETWOOD,
LOUIS C. SANFORD,
A. N. DROWN,
W. A. M. VAN BOKKELEN,
GEO. A. BUTLER,
CHAS. D. HAVEN.

The General Convention,
House of Bishops, 11th October, 1904.

To the Deputies and Alternate Deputies of the Diocese of California in Attendance at the General Convention:

In fuller acknowledgment of the most thoughtful and kind communication with which you took me by surprise yesterday, let me again thank you, and express to you my sense of the California way of "doing things" that appears in your act.

Moved by your fond consideration, even though I cannot allow myself to believe that your Bishop is exceptional among you as busy and burdened in duties, I will say that I shall be pleased to avail myself of the suggestion and delay my return to California awhile after the adjournment of the General Convention.

I am yours sincerely and affectionately,

WILLIAM F. NICHOLS.

The great problem of living is, therefore, to pass through all struggles, all sorrows, all life's experiences of whatsoever kind, keeping the heart meanwhile pure, sweet, loving and at peace. Then nothing amid all the world's mighty forces of evil shall have power to hurt us.

HOME AND FOREIGN NOTES.

The farewells of the Archbishop of Canterbury were said at a banquet given in his honor in New York City by the Pilgrims on Thursday, the 20th October. The president of the society, Bishop Potter, presided, and in an opening address told the Archbishop that he has gained a place in the affections of the American people, who welcomed the Archbishop when he came, but learned to love the man. In his reply the Archbishop said he had been deeply moved by the cordiality with which he had been everywhere received, and his experiences had been so remarkable as to give him a different view of things. He said he had learned much here, much that he hoped to profit by. There were present at the banquet a large number of prominent men in religious, educational, professional and business life, among them the Bishop of Ripon, Bishop Worthington of Nebraska, Mr. J. Pierpont Morgan, President Butler of Columbia University, and Colonel John Jacob Astor. The Archbishop sailed for England on Friday by the "Cedric."

Miss Harriette A. Keyser, Secretary of the Church Association for the Advancement of the Interests of Labor, has received the following very gratifying notification:

New York Exhibit, Education Building,
World's Fair, St. Louis, Oct. 12, 1904.

I am pleased to announce that the International Jury in Group 129—Study and Investigation of Social and Economic Conditions—has awarded a silver medal to the Church Association for the Advancement of the Interests of Labor. The officers of the institution are to be congratulated upon the recognition thus accorded. Very truly yours,

(Signed) D. M. ELLIS,
Director of Education and Social Economy.

The Council of the Guild of St. Barnabas for Nurses was held in Boston on October 4th, in St. Paul's Church, the Right Rev. Cortlandt Whitehead, D. D., Chaplain General of the Guild, presiding. The day was devoted to business matters. In the evening Bishop Charles H. Brent, long a chaplain of the Boston Branch, preached the sermon. Others who took part in the service were the Rt. Rev. Bishops Whitehead and Lawrence. Rev. Wm. H. Van Allen, rector of the Church of the Advent, and the Rev. Ellis Bishop, rector of St. Stephen's Church. About four hundred members of the Guild were present, including Dr. Mary D. Fletcher, of California. There are about forty-five branches scattered throughout the United States, with a membership of nearly three thousand.

The Bishopric of Kentucky.—Sincere regret will be felt at the announcement that the committee appointed to inform the Rev. Arthur S. Lloyd, D. D., of his election to the Bishopric of Kentucky, has received from his a letter declining the honor. Dr. Lloyd, in his letter, says that his services are needed as Secretary to the Board of Missions. No doubt great pressure was brought to bear upon him to retain the position he so ably and usefully fills, but it is a disappointment to the diocese not to have secured him as its Bishop.

Brooklyn—Diocese of Long Island—The Church of the Redeemer, on Fourth avenue and Pacific street, the Rev. T. J. Lacey, Rector, was reopened on September 25th, after having undergone extensive repairs.

The sixtieth anniversary of the breaking of ground of the first church, on Fourth avenue, took place on Sunday morning, October 2d, the sermon being delivered by the Rt. Rev. David Walker, D. D., LL.D., Bishop of Western New York, whose predecessor, Bishop Coxe, laid the cornerstone of the church building.

On October 4th the Southern Archdeaconry of Brooklyn met in the Church of the Redeemer, nineteen clergymen and fifteen lay delegates from various parishes being present.

The Rev. J. Sanders Reed reports as the result of eleven years' work as rector of Trinity Church, Watertown, N. Y., the confirmation of 442; $16,523.91 raised for missions in the diocese; $20,998 for the general foreign and domestic missionary work of the Church; $8449.68 toward the erection of a mission church which has since become an independent parish; $2141.90 for the Disabled Clergy Fund of the diocese; a new organ and a chime of bells placed in the church; $13,000 added to the endowment fund of the parish, and $10,000 invested for the benefit of the poor of the parish; a workingmen's club founded, which has embraced 1500 artisans and is still flourishing in its eleventh year, besides various other activities.

The Washington Memorial Chapel at Valley Forge, now in course of being built, is to have an addition in the form of what the papers call "cloisters," but it is evident from the descriptions that they will differ from what used to be meant by the word, inasmuch as they will be entirely closed in, and will have ceilings of carved wood, heraldically illuminated. The addition is to consist of thirteen bays, one for each of the original colonies, and it is hoped that they will be built by patriotic citizens of the several States. Miss Sallie R. Chew, of Mantua, N. J., will build the first bay, as a memorial at once to the New Jersey soldiers who served in the Revolution, and to her parents, the late Stille Chew and R. D. Chew, of Gloucester County, New Jersey. It will be of Holmesburg granite, trimmed with Indiana limestone, and the ribbed and bossed ceiling will be of white oak, with the arms of the State on the central boss. But the account in a contemporary from which we take this item has such an entanglement of a cloister joining the chapel on its north side, with the drive leading to the horse-sheds passing "between its bays"(!) and forming "a covered walk of rare beauty from the porte-cochere" and "a very handsome approach," that it looks as if the memorial "chapel" were in danger of becoming one of those architecturally grotesque structures, displaying the abundance of wealth and lack of taste of its contributors, of which we have already too many.

The Rev. E. H. Schlueter, rector of St. John's, Roxbury, Mass., and his curate, the Rev. R. B. T. Anderson, have simultaneously sent in their resignations, to take effect on January 1, with the intention of entering as soon as possible the Order of the Holy Cross, at West Park, N. Y. The former is a graduate of Trinity College, and the latter of Johns Hopkins and the General Theological Seminary, and both are oblates of Mt. Calvary, an auxiliary of the Order. A two years' novitiate must be passed before members can become professed fathers, though the title is often given to all the inmates of the monastery, who, it is expected, will number ten at the commencement of the coming year.

The Rev. E. W. Osborne, of Boston, was consecrated Bishop Co-Adjutor of the Diocese of Springfield during the session of the convention by Bishop Seymour, assisted by Bishop Potter, of New York, and Bishop Lawrence, of Massachusetts. Bishop Nichols also took part in the service.

The Liverpool Church Congress has been a material success. Next to that of London it was the biggest of the congresses, and a comprehensive as well as a large gathering. Its organizers have sought, in the true spirit of the Congress, to bring together men of opposing schools of thought, and to allow them an opportunity of discussing common interests upn neutral ground. In point of membership it does not appear to have any party complexion. The discussions have been interesting and in most instances solidly useful. Its proceedings do suggest a single definite message to the Church and the nation. It calls for the supremacy of spiritual religion. The Dean of Canterbury (Dr. Wace) has received many assurances from both sides in regard to the proposal contained in the pamphlet, "An Appeal from the New to the True Catholics." Many High Churchmen admit that if there is to be any adequate defence of the Holy Scriptures and of the creed of the Church, more unity is needed. They do not consider the "Six Points" of more importance than the Incarnation and the Atonement, or that the defence of reservation has greater claims upon them than the defence of Holy Scripture. And so they are being drawn nearer to Evangelical men.

Strive not for a change of circumstances. Work for God in the present day, as if your horizon were bounded by sunrise and nightfall. How avails it to linger in memory over the past, or to long for the future? The past cannot be recalled or altered. The future (of Time) may never be yours. You are master only of the present.—Goulburn.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

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Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1. All Saints' Day (White).
4. Fast.
6. XXIII Sunday after Trinity (Green).
11. Fast.
13. XXIV Sunday after Trinity (Green).
18. Fast.
20. Sunday next before Advent (Green).
25. Fast.
27. I Sunday in Advent (Violet).
30. St. Andrew's Day (Red).

PERSONALS.

Bishop Nichols was on the committee on canons of the House of Bishops, perhaps the most important of the standing committees of that house. As will be seen from a correspondence on another page, the Bishop will prolong his stay at the East for some time for needed rest.

The Rev. Dr. Clampett was put on three of the committees appointed by the President of the House of Deputies. The Doctor is expected home on Thursday of this week.

Archdeacon Emery was expecting to start for home on Tuesday, the 25th of October.

The Rev. Mardon D. Wilson expects to be home from the East about November 8th.

The Rev. Edward L. Parsons was on the special committee of the House of Deputies on the proposed use of the Revised Version.

Mr. W. A. M. Van Bokkelen, treasurer of the Diocese, returned last Friday from the East and attendance on the General Convention.

The Rev. Robert Renison is in charge o fthe Mission of the Good Shepherd, West Berkeley, as well as St. Matthews, Lorin.

Bishop Brent, of the Philippines, has written, in answer to an invitation to preach at one of our city churches, that he does not intend to come this way on his return to Manila.

Mrs. Oliver, formerly proprietor of the **Pacific Churchman,** is spending a few months in New York City, her address being 24 West 126th street.

DIOCESAN NEWS.

San Francisco—The plant of the Cathedral Mission of the Good Samaritan grows complete apace. The latest development is seen in the finishing off of the Dispensary, with reception room, drug room, eye room and diet kitchen, the walls of which, being of cement, thoroughly painted and varnished, will bear any amount of washing, and present a thoroughly sanitary and attractive appearance. The cost of all this has been $350, which is all paid. Besides this the general kitchen has been made ready for use, also the gymnasium, in which an instructor will devote two evenings in the week to the instruction of boys and young men. The boys' class will meet Monday evenings and the class for young men Thursday evenings.

St. Luke's Parish Leaflet contains several items of sufficient general interest for these columns:

The contract was signed last month for the erection in this church of an appropriate stone altar and a stone reredos. We expect that both altar and reredos will be in place before Christmas. There is also a reasonable hope that the church will possess an adequate organ within a year.

This next extract is at the same time almost word for word a portion of the Rev. Mr. Weeden's sermon, Sunday morning, October 16th:

Appeals for money will be incessant in any parish that does the work that St. Luke's is doing. A very large fraction of the entire sum raised annually is distributed beyond the parish boundaries for good purposes, and the expenses also of the parish church are not small.

But this does not mean that there is no place in this church for the poor person, or that one is valued here according to the amount of money that he gives. If there are many who can afford to make liberal response to every appeal for money, there are others who cannot, and the officers of this church never presume to intrude upon the right of the individual conscience. No church can be blessed which enjoys the offerings of the rich alone. The poor man who finds in these constant appeals of the rector for money a cause of embarrassment or unhappiness to himself, or a suggestion that he is not valued or wanted in the church, sadly misinterprets the words of the clergyman and wrongs the Church. The copper cent is as sacred an offering as the gold piece if it be in proportion to the sum possessed. But there is a pride which withholds the copper piece because it is copper. That is not pride, it is vanity. The Church which does not contain the poor, and love them, falls short of Christ's definition of a Church. Perhaps none can bring a greater blessing to St. Luke's Church in these days than those who, being poor, are not ashamed of it, and will love the Church and work in the Church and minister to the Church according to their means.

All Saints' Mission, now under the fostering care of St. Luke's Church, gives every promise, says the **Weekly Leaflet,** soon to be ready for organization under the laws of the diocese. When this has been done, a rector can be appointed, and the mission may develop along lines that are largely of its own choice.

The Days of Intercession for Sunday Schools were marked by a service in St. Luke's Church on Sunday afternoon, October 16th, at 3:30, when delegations from the following Sunday Schools were present: St. Luke's, Cathedral Mission of the Good Samaritan, the Maria Kip Orphanage, Trinity, Grace, St. Paul's, St. Stephen's, St. Peter's and Holy Innocents', nearly all having their banners. The largest delegation was that from the Cathedral Mission, some of the others being so small that their numbers might be counted on the fingers of one hand,

and these from the larger parishes. And yet there was quite a goodly number present, and the girls of the Maria Kip Orphanage led the singing of canticles, versicles and hymns very sweetly. Rev. Mr. Hayes read Evening Prayer, shortened, and the rector of St. Stephen's was the speaker of the afternoon, and, using a small wooden cross as an object lesson, addressed himself especially to the children. Speaking upon the reverence we have for the cross, and its unusual prominence in San Francisco, Mr. Bradley asked the reason, and then went on to show what the cross really meant to every boy and girl. First it was the standard of victory. In the second place it was the sign of mercy. In the third place it was the symbol of love, and finally it was the mark of sacrifice.

The All Saints' Day service at Cypress Lawn Cemetery and Iona churchyard will be at 11 a. m., the Rev. S. J. Lee officiating by appointment of the Bishop. It takes about an hour to reach there from the center of the city by the electric car line.

South Berkeley—St. Matthew's Mission (Lorin) is fast developing into an important church, and will doubtless inside of another year be a self-supporting parish. It has sixty communicants, a Sunday School of eighty-five, and a fine vested choir. We regret very much the failure to place the name of the Rev. Robert Renison, missionary in charge, in the Clergy List of the Diocese as published in our last issue.

Haywards—A new church and also a parsonage are contemplated in the near future here. Some $2000 are in hand or promised toward it, and recently $80 more was realized from an entertainment.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

Diocesan Meeting—Monday, November 7th, at 2:30 p. m., at Trinity Church, Bush and Gough streets.

Diocesan Missions Class—Monday, November 21st, 2:30 p. m., at the Diocesan House.

The foreign section of the Missions Class of St. Mark's, Berkeley, was held October 14, in the pastor's study.

Papers were read relative to the period 300 to 800 A. D.: I. Monasteries; Their Advantages to Early Missions. II. Mohammedanism. III. The Relations of Church Councils to Missions. IV. Women Missionaries—Lioba, Thekla, Walpurgis and others.

Notice is given of the November meeting to be held on Friday, the 11th, at 2:30 p. m., in the Parish House, when Prof. T. R. Bacon, of the University of California, will read a paper on "The Evangelization of Northern Europe During the Time of Charlemagne." All interested will be welcome.

The decision of the members of the Woman's Auxiliary to the Board of Missions to give their next united offering in 1907, for work by and on behalf of women, is causing much satisfaction among the missionary authorities. Having greatly increased the number of women workers by means of former auxiliary offerings, the executive officers of the missionary society feared that many of these women would have to be withdrawn, unless the auxiliary would continue to give specifically for their support. In its home and foreign missions the Episcopal Church has nearly two hundred salaried women missionaries. About one-third of them are entirely supported by the offerings of the auxiliary made at its triennial services. It must not be supposed that the Woman's Auxiliary gives money in large amounts only once in three years. On the contrary, it is constantly giving. During the last three years it has given an average of nearly $70,000 a year to assist the missionary society in paying its appropriations. In addition it has given in money for special objects, and in boxes of clothing and supplies for the use of missionary families living on meagre stipends at the rate of $400,000 a year.

The triennial united offering in Boston has finally reached, and possibly exceeded, the fine sum of $150,000.

DAUGHTERS OF THE KING.

The tenth annual convention of the Order of the Daughters of the King was held in St. Paul's, New Haven, Conn., September 28-30. The sermon at the opening service was delivered by Bishop Brewster and the address of welcome by Bishop Nelson, the latter, in emphasizing the need of women's work in the Church and the world, referring to the alarming number of divorces—two hundred thousand in one year—as pointing to a great work for women to do. "I am disposed," said Bishop Nelson, "to place more reliance on the character of women in this work than on all the legislation of American men. I charge you," he concluded, "that you have a large share in this work, and that you so direct your life that those near you may walk in the light of your holy example." After the service the President of the council, Mrs. Edward A. Bradley, took the chair, and the delegates were addressed by the Rev. J. DeW. Perry and by the President of the State Assembly, Mrs. H. Macbeth.

The Secretary's report, read in the afternoon, contained a brief history of the Order, which started from a young women's Bible class, and when the Brotherhood of St. Andrew was organized conceived the idea of organizing as a chapter of the Sisters of St. Andrew. But the class having already assumed the name of Daughters of the King, it was decided to keep that name, and to adopt rules similar to those of the Brotherhood. The Order rapidly grew, the number of chapters increasing from 87 in '91 to 266, with a membership of 3859, in '93, when the first convention was held at Baltimore. At the ninth convention, held at San Francisco in 1901, it was resolved that the convention should be triennial.

At the time of organization two rules were adopted by the Order, the Rule of Prayer and the Rule of Service. It is these rules which differentiate the Order. It is their simplicity and definite character that has kept the Order close to its first principles. The Order has paid its expenses, never asked for a contribution to carry on its work, never been one penny in debt, but has always had a good balance in the treasury. The Order continues to grow; 95 senior chapters and 34 junior chapters have been organized and received their charters since the last convention; 11 chapters have been revived. The second chapter has been organized in China in St. John's parish, Shanghai, and it is expected a provisional chapter will soon be started in Alaska.

The second day's session ended with a special service in St. Paul's, at 8 p. m., at which addresses were delivered by the Rev. Dr. Morgan, Bishop Whitehead and Bishop Coleman. Bishop Whitehead spoke on the meaning of Churchmanship, and dwelt upon the teaching of the Church in the Christian year and the rules directed by the Calendar, urging upon the daughters abstinence from social entertainments on Fridays and the keeping of the day as a memorial of our Lord's sufferings on the cross. He suggested as helpful the memorizing of the late Bishop Coxe's "Christian Ballad" on the Calendar.

On Friday, the 30th, at 7:30 a. m., there was a celebration of the Holy Communion, Bishop Whitehead being celebrant. He again addressed the Daughters in clear, earnest words upon the necessity of their frequently seeking the grace needed and so graciously provided for them in the Holy Communion.

It was resolved that the Order continue the Lily Funsten Ward memorial fund for the support of a woman missionary in China, this fund being the annual voluntary contributions of the self-denial week which is kept by the members of the Order in the last week of the Epiphany season. It was decided to organize college chapters in the various women's colleges, and Mrs. Josephine Nichols was appointed to assist in this movement.

The newly-elected officers of the council are: President, Mrs. Edw. A. Bradley, of New York; Hon. Vice-President, Mrs. J. W. S. Peck, of New Haven, Conn.; First Vice-President, Mrs. Leslie Pell-Clarke, of Springfield Centre, N. Y.; Secretary, Miss E. L. Ryerson, of New York; Treasurer, Miss M. D. Ryerson, of New York.

At the several sessions of the convention the following interesting papers were read: "Junior Chapter Work," Miss Anna F. Boggs, St. Michael and All Angels' Chapter, Baltimore; "How to Reach the Young," Mrs. Robert Clarke, St. Paul's Chapter, Mount Vernon, O.; "The Influence of a Daughter of the

MISSIONARY COMMENT.

MISSIONARY FINANCIAL REPORT.

The annual report of Mr. Geo. C. Thomas, Treasurer of the Board, comes to us through the Eastern papers, and while not giving the details we would like to have, yet it is sufficient to guage the situation as a whole. The total amount received during the past fiscal year, which was applicable to missionary work, was $676,000. There was a deficit of $37,686, which, augmented with the deficit of the preceding year, reached a total arrearage of $157,657. The total of receipts was made up of contributions from the following sources:

Parishes	$316,132.84
Individuals	97,209.52
Sunday Schools	115,443.37
Woman's Auxiliary	45,761.63
Wom. Aux., Individual offerings	25,931.75
Junior Auxiliary	5,595.42
Interest	45,725.04
Miscellaneous	5,522.16

This report shows an increase over the preceding year in parish offerings of $18,725; in individual contributions of $14,356.37; in Sunday School offerings of $893.75; and a decrease in the Woman's Auxiliary offering of $9,357.77, and in interest and miscellaneous of $5,495.51—which leaves a net increase of $19,122.37. It is most encouraging to note that since the inauguration of the apportionment plan, the number of contributing parishes has largely increased. Four years ago there were only 2,226 parishes contributing to the Missionary Treasury of the Church; now there are 4,177. Notwithstanding this encouraging increase, there are still one-third of the total parishes who have not contributed anything to meet the apportionment. The same encouraging increase is noted in the total amount of offerings. In 1901, from parishes and individuals, the receipts were $235,993—this was the year before the apportionment plan was put in operation. In 1902 from the same sources they were $329,687—a gain of $93,693. In 1903 the receipts were $380,260, a gain of $50,573. The fiscal year just closed gives $413,342, a further gain of $33,081, making the gain in the three years under the apportionment amount to $177,348. While these facts and figures leave very much still to be desired, yet the report is encouraging as marking a definite increase in missionary offerings which may fairly be interpreted to indicate growth of missionary interest. There were 17 dioceses and 19 missionary districts that succeeded in giving the full amount of their apportionment. Last year there were 9 dioceses and 16 districts, and the preceding year 8 dioceses and 10 districts, so that the same increase is seen in this tabulation. The Apportionment Plan is gradually working out the problem of missionary giving and while the question of the basis of apportionment is far from satisfactory, yet we believe the system to be the right one, and if it fails—or wherever it fails, the fault will be found, not in the Plan, but the people, of the parish, and not so much with the parish people as with the parish priest.

"Play fair"—give the system a serious trial by giving it serious attention, and our missionary work will assume the power, dignity and support which is its due.

NEW MISSIONARY DISTRICTS.

Two missionary districts—Montana and Western Texas—were admitted into union with the convention as dioceses, the latter to be known as West Texas; and the request of the Board of Managers to appoint a Missionary Bishop for Mexico, thus creating it a Missionary District, was acceded to. This latter action marks an important step in advance in the relationship between our Church and the Episcopal Church in Mexico.

Although at present it has no Bishop, the Church in Mexico is not a mission of the American Church, as is the Church in China, for instance, but a national body. Its experience has been a trying one. It has always been subject to opposition and even persecution by the Roman influence. An American consecrated some years ago, as its Bishop, proved unworthy of the office, and was deposed by the American House of Bishops, but formed a schismatic body, and until his death quite recently continued to claim the office and exercise the duties of a Bishop. Of late years the presiding Bishop of the American Church has taken the Mexican congregations under his care and has appointed an American clergyman to live in the capital city and act as counsellor and guide to the Mexican clergy and lay workers. In the meantime the large investments of American capital in mining and other properties have drawn thousands of Americans into the Northern States of the Mexican republic. They have been left almost entirely without religious priviliges. This condition has contributed in large measure to overcome the hesitation of the American episcopate to consecrate a Bishop for the sister republic.

MISSIONARY BISHOPS.

The nominations for Bishops of the missionary districts received wide approval and indorsement from the House of Deputies. The following were the nominations: For Hankow, China, Rev. Logan H. Roots; for Salt Lake, Rev. Franklin S. Spalding; for Cuba, Rev. Albion W. Knight. While it is not definitely known whether those nominated will accept the honor bestowed on them, yet from what we learn of them there seems little doubt that they will obey the call of the Church given in convention. We quote the following statements regarding these men from one who knows them thoroughly:

"The Rev. Logan H. Roots, who has been named as Bishop of the foreign missionary district of Hankow, China, was born in the West thirty-four years ago, but nearly all of his student life was spent in Massachusetts. Coming to Boston as a lad of sixteen, he spent a year at Berkeley school. In 1887 he entered Harvard, receiving his A. B. with the class of 1891, and was graduated from the Episcopal Theological School in Cambridge in 1896. In the autumn of 1896 Mr. Roots sailed as a missionary for China. When the late Bishop Ingle was consecrated in 1902, Mr. Roots succeeded him as rector of St. Paul's Church, with its congregation of seven or eight hundred Chinese. At the same time he became president of the standing committee of the new district, and in scores of ways proved himself Bishop Ingle's 'right-hand man.' After an episcopate of less than two years, Bishop Ingle died last December from fever. The Bishop never took any important action without consulting Mr. Roots, so that the latter is thoroughly familiar with the affairs of the district.

"In addtion to his parish work, Mr. Roots has followed in Bishop Ingle's steps by devoting much time to the training of native catechists and clergy. He is the close friend and confidant of the Chinese workers, and they, as well as the united and efficient staff of foreign missionaries,

will follow his lead with a loyal devotion.

"Rev. Franklin S. Spalding is the son of the late Bishop John F. Spalding, of Colorado, and is about thirty-seven years of age, though he looks much younger. Reared in the West and educated partly there and partly in the East, he knows both East and West in a way to fit him admirably for the administrative and constructive work of a Western missionary district.

"About five years ago he was called to St. Paul's Church, Erie, Pa., an important parish which seemed to be losing much of its old-time strength. Under Mr. Spalding's vigorous administration an immediate forward movement was begun and now St. Paul's is the second largest parish in the docese of Pittsburg, with a long record of good works. Mr. Spalding is the kind of a man who will grapple with difficulties and find joy in the struggle. A fine Chrstian optimism, which is never blind to the serious aspects of a hard task, coupled with a determined spirit, are qualities that promise well for the future of the Church in Salt Lake.

"Rev. Albion W. Knight, nominated to be the first Bishop of the missionary district of Cuba, is a well-known Southern man, about forty-five years of age. His first charge was a small mission in Southern Florida. Here the devotion and thoroughness of his work marked him as a man who could be trusted with larger tasks. He was soon sent to the church at Palatka and from there was called to be rector of St. John's Church, Jacksonville, the largest and most important congregation in the State.

"Mr. Knight has many qualities which seem to fit him admirably for the difficult work he would have to do in Cuba. Under Mr. Knight the district will be administered on aggressive but sound and careful lines. The many Americans now engaged in business in the island will find him a leader to follow and a friend to trust, while the Cubans will quickly understand that he comes to spend himself for their good. Mr. Knight is a Deputy from Georgia to the present general convention."

DR. LLOYD'S ADDRESS.

One of the most stirring and inspiring addresses given before the Board of Missions was that of Dr. Lloyd, General Secretary of the Missionary Society. In opening his address he remarked that when three years hence he appeared, as he hoped he might, as the advocate of the Church's missionary work, he was confident that the record of the past three years would be materially bettered. This remark was seized upon by many as a hopeful indication that he would refuse the call to become Bishop of Kentucky—and this hope has become realized by Dr. Lloyd's announcement of his decision to stay with the Missionary Society. Great as his reverence is for the episcopate, he no doubt feels that the post of executive officer of the missionary organization, with all its burdens and anxious privileges, makes it possible for him, at the present time, to serve the Church at large, to a degree that would be impossible even in the House of Bishops.

Dr. Lloyd's address bristled with catching statements. Speaking of the plea that the Church is not rich enough to do all the work expected, he declared, "There is no poverty in God's Church, except in the imagination of His servants. When we stay-at-homes realize the fact that it is our business to provide the biscuits and the bacon for the men and women who go to the front, there will be no further deficits." Referring to the spirit of parochialism which does so much to hinder missionary development, Dr. Lloyd remarked that "some people are so busy working in their own parishes that they have never discovered that God has a Church." And again he bade the "man who is so depressed by all the things that ought to be done that he don't do anything" take heart, try to see the vision of the coming Kingdom of God, and go to work to do at least one thing to help his fellowmen.

ALL SAINTS' DAY.

When yearns my heart for those beloved friends
Who from this grieving life have passed away,
On their far graves no flower wreaths I may lay.
But there the sweet dew and the rain descends;
There sunlight into shadow softly blends;
And winter snows enfold the precious clay.
Yet, "there my loved ones sleep," I cannot say,
But swift through light my soul a message sends!
Though never doth a word come back to me,
I seem to feel a loving spirit near,—
As when sometimes my tender mother smiled,
And spoke not—yet no words could sweeter be;
The spirit touch that quickly banished fear,
Filled all my heart and sorrow was beguiled!

Novato, 1904. JULIA H. S. BUGEIA.

THE NEGRO PROBLEM IN THE SOUTH.

Especially in Relation to the Church.

An exceedingly interesting and valuable contribution to the discussion of this subject is from the Rev. Dr. Robert Strange, of Virginia, and Bishop Coadjutor-Elect of the Diocese of East Carolina. Dr. Strange represents the best Southern sentiment, and in all probability the matter will be eventually settled, so far as the Church is concerned, on some such lines as are here laid down. The General Convention seems to have left or referred the whole problem to the next convention, which, by the way, is to meet in Richmond. For honest, frank statement of facts, and what he considers rights and duties of both whites and blacks, Dr. Strange leaves nothing to be desired. He says (the black-letter emphasis ours):

The first thing to see clearly is that this negro problem is primarily a Southern problem. In the eleven old Confederate States of the South the negro is forty per cent of the population. In the rest of the United States he is only three and a half per cent.

What can you do for us, Christian men of the North, in solving this tremendous problem? First, I ask you to trust the white men of the South. We are brothers in blood, brothers in general custom and civilization, brothers in the great traditions of the old mother country, brothers in our noble struggle for freedom in this new land of the West. Give us the credit which you would expect from us in like circumstances. Believe that we feel our responsibility for the black man, and that we are doing our best to help him in the wisest way. Be patient with us and sympathetic. When you see anything to criticise in our Southern country, condemn that specific thing but do not for that condemn the South as a whole.

Secondly, I ask you to set your face against any more outside political pressure to force the South to do what some in the North think the South ought to do about the negro. Such political interference harms the negro. It raises false hopes in him, irritates the white man, and arrays race against race. When the two races stand against each other as races, then the weaker must suffer.

Thirdly, I ask the men of the North to co-operate with the men of the South. Kindly co-operation of the North with the South is what the negro needs.

What, then, ought we of the South to do in this matter? The Southern white men must see to it, first and foremost, that there be **entire social separation between the races.** Kindly and firmly they must put aside anything that looks toward the amalgamation of the races. This means separation in schools, **separation in churches,** separation in social entertainment and domestic life. This is not the time and the place to argue out this statement, but I tell you it is the one fixed factor in any real solution of the negro problem. This separation of the races is best for human progress, according to that philosophic, political historian, James Bryce, of England; it is best for the white race all men admit; it is best for the negro race, according to the statements of its own leaders; I know that by personal conversation and discussion. This matter of social separation being settled, settled so completely, that not even its ghost shall remain to haunt, terrify and irritate, so that the machine politician should not have a club with which to beat into party lines the good but unthinking white voters, the ground being

cleared and white and black seeing where we stand; then, what should the white men of the South do for the negro? They must give him a free hand, a fair field, and a cordial God-speed, the two races working together for their mutual benefit and for the development of our common country. **He must have liberty, equal opportunity** to make his living, to earn his bread, to build his home. He must have justice, equal rights and protection before the law. He must have **the same political privileges;** the suffrage should be based on character and intelligence for white and black alike. He must have the same **public advantages of education;** the public schools are for all the people, whatever their color or condition.

The white men of the South should give hearty and respectful consideration to the exceptional men of the negro race, to those who have the character, the ability and the desire to be lawyers, physicians, teachers, preachers, leaders of thought and conduct among their own men and women. We should give them cheer and opportunity to gratify every laudable ambition, and to seek every innocent satisfaction among their own people. Finally, the best white men of the South should have frequent conferences with the best colored men, where, in frank, earnest and sympathetic discussion they might understand each other better, smooth difficulties, and so guide and encourage the weaker race.

It is my pleasure to say to you, my friends, that these duties are largely accepted by the leaders of Southern life and thought, and the mass of the people are following them in ever-increasing numbers. You may be surprised at the statement, but I tell you that the late amendments in the Southern States on the subject of the franchise are an effort to answer **the highest conscience of the people;** and they give us hope of a fair and pure government. The negroes had already been eliminated in the intense—how intense and awful only those on the ground ever will know—in the intense struggle for property, for order and for civilization, eliminated by **force and fraud.** Now, in answer to the appeals of the best and wisest of the land, we have swept from the polls a mass of ignorance and corruption by law; and I believe that the conscience and the reason of the South are growing strong enough to see to it, with steadily increasing force and clearness, that this law of the franchise shall be administered with equal justice to black and white. We now give the black man every right before the courts; and in the wide arena of industrial life he has full and equal opportunity in the pursuit of property, home and happiness.

Now, what ought we to do as a whole people North and South alike and together? As Christian men and women, we should give loving mercy to this poor, weak, needy brother lying at our very gate; the loving mercy of the strong to the weak, of the rich to the poor, of the cultured to the ignorant, of the moral to the unmoral. We that are strong, ought to bear the infirmities of the weak. We American citizens ought to give the negro justice. We brought him here against his will; we set him here to live whether he would or no; and we are in duty bound to help him to live a worthy, happy life in this land of ours.

We have made, or we have accepted, him as a **citizen and a voter.** It is our duty, then, to fit him for the duties and the privileges of citizenship, so that his political rights be not a menace, but a blessing, to himself and to all the people of the land in which he lives.

How, then, shall we give our black brother justice and show him loving mercy in some definite, practical way? I sum it all up in the one word—**education.** Education, not mere reading, writing and figuring, but training, influence, development, education, mental, moral, religious; education that draws out and leads up all that is highest and best in man; education that fits him to lead a noble, useful life, making him a true man and a good citizen; education that brings him more closely to the image of God, in which he was created.

I sat under the spreading oaks of a Southern plantation one morning last month, talking over the race question with a negro politician, one of the most honest and intelligent negroes I know; one of the best citizens of the county. I said at length, "Green, how would you answer the question, what can the white people of America do for the negro?" His face lighted up, and he answered quickly and eagerly: "Give us education, Doctor; real, true education."

How shall we do that?

* * * * * * * *

While I pause here before the task, I do not feel disheartened at it. We of the South are doing much, and we hope to do more. Do you know that we, out of our poverty, have given **over a hundred million dollars** for the education of the negro since the war—four dollars for every one coming from the North?

And then Dr. Strange distinctly and strongly favors making one or more missionary districts in the Southern Dioceses to include all the Church's parishes and work among the negroes, with negro missionary bishops who shall be equally with other domestic missionary bishops members of the House of Bishops, while the districts will be equally entitled to delegations in the House of Deputies of the General Convention. This plan would relieve the Southern Dioceses of the presence of negroes in their conventions, which is now the great difficulty in the way of encouraging a large growth of parishes of colored people. Dr. Strange says, too, he is fully assured that this plan is just what is almost unanimously desired by the colored Church people of the South.

EDUCATING A DEPENDENCY.

A very full and interesting account of the work which our Government has undertaken in the Philippines was lately given by the Hon. W. H. Taft in the New York **Churchman.** The Secretary of War and former Governor of the islands has very properly a lofty idea of the object of the Government in its occupancy of the islands, and its ultimate aims; if only the people of the United States who are most closely associated with the islands, in commerce and other ways, could be imbued with the same high-souled views. "Our chief object," he says, "is to develop the people into a self-governing people, and in doing that popular education is, in our judgment, the first and most important means. Now, if in extending the education, we may prepare in our own schools men who will subsequently revolt against the Government, or seek to disturb the peace and tranquillity in the islands, this risk we must run for the greater benefit involved in a spread of intelligence among the whole people.

The truth is, the Government is much more subject to attack and disturbance with the whole body of the people in a state of hopeless ignorance and a small number of agitators who can exercise unmeasured and irresponsible control over them than it is when the people have general intelligence and are able to distinguish between the appeals to them by real patriots and the mouthings of irresponsible agitators and demagogues." Of course, at present and for many years to come very few will ever get beyond a primary education, but manual training, trade, and agricultural schools have already been established in many places and it is intended to have them in every province. "The Filipino is singularly apt with his hands and has a natural taste for mechanics and machinery." His ideals are European rather than Oriental, and his progress towards a higher civilization is not hindered by caste or other fettering traditions. It is the first time the attempt has ever been made to educate a tropical people for self-government, but Secretary Taft thinks it is entirely practicable, if time and patience are granted for the work. English has been selected for the common language for the reasons that there are more than twelve distinct dialects spoken by the more civilized inhabitants of the islands, and though these are based on a common Malayan stock, men of different dialects understand each other so little that they prefer to use a broken Spanish as the medium of communication. The proportion of fairly educated men among the full-blooded Filipinos is very small. But few as they are, they are still fair samples of what education can do for the majority of the remainder. They are described as courteous, quick, bright and artistic; theoretically in favor of civil liberty, and very sensitive to criticism. As speakers they are naturally fluent, graceful and composed. Under Spanish rule the native was flattered with high sounding declarations of civil rights, but left without the means of enforcing them, and the prisons were full of poor wretches who remained there for years without being brought to trial, and were unable to bring their wrongs before any court. The American Government is not only endeavoring to teach these people their rights and powers as individuals, but is also training them in the exercise of those powers. About 900 municipalities have already been established, their principal sphere of usefulness being as schools in which the people may learn to govern their governors.

The present educational system of the Philippines may be said to have been started by the U. S. army, long before civil government had been established, teachers being detailed, one from each company, to open schools even in towns where sedition was still rife. This was perhaps the first example of an army engaged in subduing an insurrection endeavoring at the same time to educate the insurgents. Then, as soon as government was fairly established, no time was lost in sending an army of teachers. In 1901 a thousand teachers were sent to all parts of the Island of Luzon, to conduct primary schools, and to teach Filipino teachers English and show them how to teach school. Many obstacles

had to be overcome before the work could be got fairly under way, but there are now 263,000 enrolled pupils in the islands, with an average attendance of 70 per cent. The night schools are also well attended. The American teachers are centered in 338 of the 934 towns in the entire archipelago. Altogether there are 2000 primary schools and 3000 Filipino teachers are employed. It is most difficult to get sufficient school houses, although the climate makes the erection of very substantial buildings unnecessary. The existing Spanish schoolhouses are wholly inadequate for the numbers that now crowd the rooms. Still more promising is the work of the normal schools. That at Manilla "keeps" all the year round, and has 500 well advanced pupils. Institutes also are held during the two months of vacation, for the benefit of Filipino teachers and those who wish to become teachers. In these institutes the percentage of attendance is remarkably high. Of 301 on the roll for the eight weeks' session in Batangas the average attendance was 296. Nor was the summer institute in any one of the fifteen provinces far behind this, so that there is good reason to hope that it will not take many years to provide the 10,000 trained Filipino teachers needed for the primary schools. The Government has also begun sending 100 Filipino students every year to prepare themselves in American schools, colleges and universities to teach engineering or some other useful profession. The first hundred have been here nearly a year, and have made remarkable progress. Reviewing what has been already done, Secretary Taft observes:

"I am far from saying that the public school system in the Philippine Islands to-day is perfect. No one feels its defects more than I do; but I do asseverate with emphasis and confidence that the system has been carried sufficiently far to show that if the principles which have heretofore been established are carried out, and the plans which have been made for the future shall be followed, there will be in the Philippine Islands a system of education which will revolutionize the character of the next generation, will introduce English as a common language of all the tribes, and will constitute a long step in the direction of fitting the people for self-government."

A third and most important step in the practical education of the people has been the institution of a judiciary, partly of American and partly of Filipino judges, which administers justice in every province without fear or favor. The entire absence of partiality in these courts has been a most valuable lesson to the natives and the best assurance they could possibly have of the sincerely good intentions of the U. S. Government in their behalf. "Needless to say," observes Judge Taft, "it is absolutely necessary for the accomplishment of the ends which all these institutions have in view that the present order of things in the islands should remain undisturbed. A policy which should take out of the hands of the American Government the carrying out of their plans would be disastrous in its effects upon the people of the Philippines."

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PRAYER.

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord;
I'll be what you want me to be.

Contact with the good never fails to impart good, and we carry away with us some of the blessings, as travelers' garments retain the odors of the flowers through which they have passed.

Trouble is a thing that will come without our call; but true joy will not spring up without ourselves.

BEAR YE ONE ANOTHER'S BURDENS.

If any little word of ours
Can make a life the brighter;
If any little song of ours
Can make one heart the lighter;
God help us speak that little word
And take our bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of ours
May make a life the sweeter;
If any little care of ours
May make another's fleeter;
If any little help may ease
The burdens of another;
God give us love, and care and strength
To help along each other.

Popping of lamp-chimneys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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Anger is the most impotent passion that influences the mind of man; it affects nothing it undertakes, and hurts the man who is possessed of it more than the object against which it is directed.

The rewards of life depend upon diligence, and the mechanic that would perfect his work must first sharpen his tools. —Confucius.

Our failures pave the road to ruin or success.

On every quiet deed of love or self-denial —on every word of kindness or cheer—on each and all of these rests the halo of the Master's approval.—R. E. Colton.

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LITERATURE OF THE DAY.

"The Common Life." J. Brierley, B. A. (Whittaker, New York. $1.40.) This book is remarkably clever, a work whose wide reading, depth of thought and acuteness of observation, every page bears witness to. The author states his purpose as "an attempt to rehandle the raw material as contained in daily human experience." He holds that the religious thinker of to-day must not look for a foundation in the "ecclesiastical authorities of the past;" that the religious thought structure of the future must rise out of what the history and consciousness of man really contains. But this sounds rather contradictory. At all events the human raw material of the present has been molded into shape and use by centuries of very diverse influences, and no candid investigator can afford to neglect the ecclesiastical forces of the past in making the "raw material" such as it is to-day. For man is the heir of the ages—every man in his complex personality. "Raw material" is therefore a misleading term, and the thing itself must be hard to get at in bare simplicity. Yet, after all, the gist of the author's argument seems to be that every age provides its own organism for the teaching of Jesus, and he prophesies that "in the twentieth century also shall the Christ find His Body," and that "it will be a higher, nobler structure than any that has preceded it." Defects of narrowness, of precedent, "claims of priesthood, of blind authority," will all be missing, with very much else. Well, we may at least hope so. But while one cannot chime in with the writer's views of the relativity of past and present, and draw such a clear-cut line of division as he seems to do, we can and do appreciate his book as a whole, for its thorough sincerity of purpose, for the devout and earnest spirit which glows throughout its pages. It is not a book to be skirmished over, but to be pondered, and it will repay the effort.

"Where Does the Sky Begin?"—W. Gladden. (Houghton Mifflin & Co. $1.25.) This seems a fanciful title at first sight, but on the contrary, it is an eminently practical one, and the contents of the book thoroughly justify it. For the author disposes of the old upward-looking theory, and points to the fact that there is "no middle term between earth and sky—that the latter seeks and rests upon the lowest levels, for there is not a cellar, or a mine, into which it does not penetrate." From this he goes on to pulverize also the too prevalent conception of eternity as only beginning after death: the question being—not "Where shall you spend eternity," but, "How ARE you spending it?"—and on these lines the book proceeds to argue out the relations between God and the soul: between this life and the larger life of the world to come and the operating forces of Christ and the life which He gives through the transforming ministry of the Holy Spirit. Where all is good, it is hard to particularize, but the sermon on "the Obscuration of Christ" has many sharp lessons for theologians, as well as for the general reader. "The Transforming Spirit," and "The Earthly and the Heavenly" are beautiful in form, and no less are they wise in substance. The grace of the style, and the author's way of putting things would carry almost any one to the very end who had once begun it. If from our point of view there are doctrinal omissions, we have no right to complain on that score, nor have we the inclination either. For it is a thing to be thankful for that in these days of careless thinking, and of a disbelief which is largely an affectation of what is ignorantly phrased as "culture," so thoroughly good an argument should be so forcibly and so persuasively stated for the truth, and the faith we have received from Jesus Christ.

"New Samaria." S. Weir Mitchell. (Lippincott Co. $1.25.) That Dr. Mitchell tells remarkably good stories needs not be emphasized. A wealthy young banker goes to the New Samaria, falls among thieves, has a bad accident, and his experiences of the New Samaritans, with one or two exceptions, are painfully different from those of the man whom the older Samaritan found by the wayside going down to Jericho. However, it all ends well, badly as it began; but for the evolution of the good we must refer to the book. Further there is an exquisite little idyll—the Summer of St. Martin—which will gladden the heart of everyone who can appreciate, not merely a good story, but a master's way of telling it.

"Cats by the Way." Sarah E. Trueblood. (Lippincott Co.) Lovers of cats, and their name is legion, will be delighted with this charming exposition of the multiform ways and varieties of cat life, which is clever enough to recall Dr. John Brown's stories of his well loved dogs. The author has illustrated the book herself, and the pictures are stories in themselves.

The St. Alban's Chancel Guild, Washington, D. C., send a Manual for Altar Guilds (15 cts), which is about the most simple, explicit and comprehensive one we have come across.

"Prosit," a Book of Toasts. By Clotho. (Paul Elder & Co. $1.25 net.) We wonder what a sober, prosaic Church journal is expected to say of a compilation which the literary editor is notified "will surely captivate the hearts of all Bohemians and urge bleer (**sic**) eyed Bacchus to new heights of revelry."

MAGAZINES.

The October **Nineteenth Century and After** finishes Baron Suyematsu's terse and convincing story of "How Russia Brought on the War." Lady Wimborne, the credulous propagator of the very remarkable donkey story, writes a deliciously amusing article on "Rome and the Reformation." It is trite to observe how extremes meet, but she ignores historical fact as loftily as Cardinal Manning, when he boldly avowed that history must in all cases give way to the Church. In this case Lady Wimborne is the modest exponent of the whole Church, the **Ecclesia docens** of the most absolute ultra-Protestantism. Lady Currie writes a very clever and very delightful paper: "Are Remarkable People Remarkable-Looking?" which will be a good joy indeed to the appreciative.

Everybody's Magazine. The one thing which dwarfs all the rest is, of course, "Frenzied Finance," and this time there is a lively interview between the author and Rogers, which ought to gratify sensation lovers. But the rest of the contents have an interest of their own.

The Criterion opens with an interesting paper on the women of the Philippines, and there is the usual variety of stories, etc.——The **Twentieth Century Home** always has a number of very practical papers, with a due mixture of lighter trifles. The **Craftsman** has a remarkably good portrait of the late Bishop Huntington, and a carefully written, very interesting appreciation of him. These alone are worth the price of the number. But every one who is housebuilding, or wants furniture that is both beautiful and useful, can hardly do better than subscribe to this magazine.——The **Delineator** on its literary side has a variety of good articles, and one, on the Woman Missionary Abroad, will be sure to interest our readers. And so, we fancy, will the last thing in fashions, at least the feminine contingent, if not some of the other half.——The **Cosmopolitan** opens with an editorial on the "Liquor Problem." "Lisbon the Fair," the "Ten Industries of the States," "J. Keats and His Love Letters," and "A Modern Swiss Family Robinson" provide very good reading.——The **Booklovers' Magazine** has a wealth of pictures, colored and plain; some very good, and an accompaniment of interesting articles.——The **Records of the Past** is full of interest to the archaeologist, but an article on Philae ought to have an attraction for everyone. H. H.

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You are to go the road which you see o be the straight one, carrying whatver you find is given you to carry, as vell and as stoutly as you can, without naking faces or calling people to come nd look at you.—**Ruskin.**

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